

15th December 1946.

He says my a.

Craving is the seed of this
samsara. craving is Trishna.
Intense desire becomes a craving.
Craving includes thought and
desires. Craving is the "will-to-
live" of Schopenhauer, "tanha"
of Lord Buddha, "abhinivesha"
of Patanjali Maha Rishi.

Craving is the germ of personality. It is the flame of the life of appetites. It is the cause for pain, sorrow, unhappiness and births and deaths. It builds the false ego. It strengthens and fattens the ego.

Quench this flame through
dispassion, renunciation and
meditation and attain the bliss of
the Eternal. Sivananda

Sivananda

DECEMBER, 1946.



Serve

Love

Meditate

Realise

Vol VIII

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THE DIVINE LIFE, RIKHIKESH.

(Official organ of the Divine Life Society, Rikhikesh)

FOUNDER: His Holiness Sri Swami Sivanandaji Maharaj

DECEMBER, 1946

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ANNOUNCEMENTS

1. With the despatch of this issue all subscriptions for 1946 expire. Subscribers of the Magazine are earnestly requested to renew their subscriptions before end of December 1946. Towards the end of the year the number of subscribers have considerably increased. The number of copies being limited by the Government members are requested to renew their subscriptions early to avoid disappointment

2. Ordinary members of the Divine Life Society are requested to renew their membership for the year 1947 by sending a remittance of Rs 2/- along with their membership card for 1946 for purposes of renewal entries. New application for membership should be followed by an admission fee of Rs. 5/- and Rs. 2/- towards Annual subscription.

3. The 15th Divine Life Sadhana will be conducted at the Sivanandashram,

All remittances may kindly be made to the

Secretary: The Divine Life Society, Rikhikesh.

Ananda Kutir from 25th to 31st December as per programme printed elsewhere in this issue. All are cordially invited to attend the function and derive the maximum spiritual benefit of Sat sangh, sacred Ganges bath and Anusthan for a week, away from the din and bustle of the cities and enjoy the soul-elevating influence of spiritual vibrations of Rikhikesh. All voluntary donations for the successful conduct of the Sadhana Week, feeding of Mahatmas, Sadhus and poor will be thankfully accepted and acknowledged.

4. Members and devotees are requested to clearly state in the M. O. Coupons the purpose for which monies are remitted and their full address in Capital letters clearly written in ink. This will enable the office to make correct entries and all items will be promptly attended to.



THE Divine Life

"A WORD TO SOCIALISTS"

Swami Sivananda

The intention or motive of socialists is highly laudable. They want to make the people happy by equal distribution of objects and wealth by crushing capitalists and landlords. They feel for the miserable lot of the poor people. Lenin started the movement. Stalin is continuing this work with redoubled vigour and energy. They want to give comfortable living to all. They think and imagine that the movement will bring heaven on earth and make human life perfect and peaceful.

They speak of common kitchen. They think that common kitchen will contribute to the cultivation of universal love and universal brotherhood.

Some workers are very sincere. They have dedicated their lives towards this sort of work. Some others have joined the movement to show to the public that they are also selfless workers. They have not got the right spirit, the right will and the right attitude.

Some say that this movement is an offshoot of Vedanta only which speaks of equal vision and equal treatment. They say "We are Vedantins."

Socialism, communism and Bolshevism are all products or modifications of one school of thought with some slight differences. If you have four cows, give two cows to the State, keep two cows for you. This is one aspect or one 'Isim'. If you have four cows, give the whole lot to the State. This is another "Isim". Keep the cows with you but give the whole milk to the State. This is a third aspect or a third "Isim."

Socialists say, 'We do not want capitalists, Rajas and Emperors. The State will look after the education of all children. We will give food to all from the common kitchen. We will issue tickets to the cinema. We will take care of all people. Let all work according to their capacity, temperament ability. The public will have ample leisure study, amusement, fun and frolic. They will be very happy. They will have no cares and worries. They will have plenty of bread and jam.'

This philosophy is nice. But it is Virochana's philosophy. It is only the philosophy of flesh. Their goal is comfortable living. Comfortable living is the enemy of peace and divine wisdom. Bread and Jam cannot make one perfect and immortal. It cannot confer salvation. It will not lead to the attainment of the knowledge of the Eternal.

The foundation of society, the substratum or background for the whole universe, body, mind and the senses, is the Absolute or the Atman, the Immortal Soul. An "Isim" which denies the existence of such a source and support, which has not Self-realization as the goal of life or summum bonum will soon dwindle into an airy nothing.

The world is in need of wise personages like Nachiketas who shunned kingdoms, celestial damsels, long life, grandeurs and celestial cars and who wanted to know the Eternal Truth or life beyond, which is beyond cause and effect, beyond good and evil. The world is in dire need of personages like Maitreyi who said to her husband, sage Yajnavalkya, "Can the wealth of this whole world give me Immortality?" Please tell me

the means to attain Immortality. I do not want wealth of the whole world."

Socialistic workers with unregenerate lower nature, with self-assertive, Rajasic vehemence with the dangerous habit of self justification, dissimulation, falsity of speech, cannot do any good to society.

Selfless workers should have perfect knowledge of Karma-yoga, Vedanta, Bhakti-yoga—the yoga of synthesis. They should practice Yama, Niyama, Ahimsa, Satyam, Brahmacharya, adaptability, service, mercy, universal love, self-restraint, simple living, endurance, forgiveness. They should live in seclusion for some years and practise Japa, Kirtan, meditation, Pranayama, under a Brahmanishta Yogi Guru. After equipping themselves with these virtues, they should enter the field of service. Then alone they can do some useful service.

Common kitchen is not Vedanta. Socialism is not Vedanta. Socialism cannot remove all social evils. It cannot contribute to perfect peace and bliss of men. That philosophy, that

discipline alone which can help to control the mind and the senses and remove ignorance of men and attain knowledge of the Imperishable can lead to the attainment of perfect bliss, everlasting happiness and Immortality.

The socialists wish that the whole world should be filled with socialism. They are strongly attempting for this. The materialists desire that the whole world should embrace materialism. Is this possible? No, Never; It is all Utopia! There is the invisible hand of the Lord behind all movements. That movement which has the sanction of the Lord and which is supported by Dharma or righteousness, justice, which can bring maximum material and spiritual good, will flourish for a long time. All other movements which have sprung up from egoism are bound to die sooner or later. Remember this point well. Understand this point well.

May you all have right understanding and right knowledge. May you all lead a life of goodness, purity, universal love, and service of humanity with the right attitude!

PRAKRITI VADINS! WAKE UP

Swami Sivananda

God exists.

Listen to me now with rapt attention.

Prakriti or blind matter or nature is inert. It is an insentient entity. It does not possess the intelligence that is needed for creating such multifarious, elaborate, wonderful, orderly, methodical and well-designed universe as this. It cannot bring into being the manifold orderliness of the Cosmos. Mud by itself is never seen to create a jar without the agency of an intelligent potter. No one has even seen a beautiful palace constructed by the fortuitous coming together of bricks, mortar etc., without the active co-operation of intelligent agents like the architects, masons and the rest. Hence Prakriti cannot be the cause of this world.

The activity must be attributed to the directing intelligence rather than to the inert matter or Prakriti. That which sets Prakriti or matter in motion is the real agent. Inert matter or Prakriti, therefore has no agency. Every activity is seen as the result of an intelligent agent. Matter or Prakriti has no self-initiated activity of its own.

The scriptures also say "He who dwells in the water and within the water, who rules the water from within" (Brahadaranyaka Upan. (III-7-4). By the command of that Akshara, O Gargi! some rivers flow to the East" (Brih. Up. III-8-9). Everything in this world is directed by the Lord. The Omnipotent, Omniscient Lord is behind everything directing the material world. The Lord is endowed with all the attributes such as omnipotence, omniscience etc., for equipping Him to be the cause of the world. There is a ruling intelligence which controls, directs and governs this universe.

If there is no one controlling the universe. Prakriti may evolve in one way now and in another way afterwards or may not evolve at all, as it is not controlled by any directing, ruling Intelligence. But the Supreme Lord is Omniscient and Omnipotent. He has perfect or full control over Prakriti. Therefore the fact that there is a directing, ruling Intelligence or Supreme Lord behind Prakriti is established.

O Prakriti Vadins! Please give up now at least your egoistic vanity and foolish, unten-

able, illogical, undivine arguments. Now stand up as a sincere child, apologise before the Supreme Lord, the Lord of Nature and the Indweller or ruler within Nature, pray sincerely from the bottom of your heart. Shed sincere tears of repentance for your past erroneous notion and belief the outcome of your stupidity, ignorance, wrong associations and evil company. He is ready with

His outstretched arms to embrace you to lift you up and bless you, although you behaved in the past like the prodigal son.

Be sincere and earnest now. There is hope for your salvation even now. It is not too late. Hurry up! my beloved friends. Run unto Him for shelter with all thy being. By His Grace you will obtain supreme peace, the everlasting dwelling place.

BASIC PRINCIPLES OF INDIAN CULTURE

By Sri Swami Advaitananda

(Continued from page 284)

The difference between the spiritual and the mental view of existence is very great. The spiritual view holds that mind, life and body are man's means and not his aims. It sees the Infinite behind all things finite. It sees a greater reality than the apparent, not only behind the man and the world but within man and the world and the Divine Life in man and in everything it holds to be of the highest importance and considers everything else, as a means of self-expression. This conception necessarily alters completely our normal view of life. It assigns right and proper values to all normal activities but looks far beyond them as well, and gives them a different sense and direction. It is the duty of every man to preserve the health and vigour of the body. We do it normally, because without this we cannot enjoy life, nor can we have mental peace. According to the spiritual view, we must convert the body into a perfect instrument, because it is a basis of activity for the Spirit, on the material plane and also a means for the discovery and expression of the Divine Self. The same principle applies to the mental, emotional, volitional and aesthetic parts of our nature. They too have to be thoroughly developed and refined so that by their growth, subtlety and flexibility, we can go nearer to the Divine Reality and ultimately to mould the whole life according to Its will. Ethics, also according to the spiritual point of view is a means to an end. It is a stepping stone and not a stopping place. It is simply a passage which leads to the Ultimate goal, Self-Realization. Philosophy, according to the spiritual view, is the intellectual presentation of the Truths perceived by intuition. It is not a mere barren thought-weaving. Science too, in a spiritual culture,

assumes a much broader aspect. It does not confine itself to merely to the knowledge and control of the forces of the physical universe. It broadens considerably, the basis of research, include within its scope, the super-physical sciences, which start from the Self as the first Truth. Art and Poetry too become a revelation of the deeper things concealed in Man and Nature and not merely their imitations. Politics, social organisation, economics, become an increasing embodiment of the Divine law of Being in life, and a sure means for the collective advance towards the divine Unity and Harmony. The same principle applies to all our aims and activities. Spirituality takes them all, includes them within its all-embracing scope but gives them a deeper, wider and more intimate significance.

In the History of all cultures, we find that they pass through three main periods—a period of flexible formation, a period of fixing of the outward forms and a period of decay and disintegration. This stage is always very critical. If a culture during this period, has not got the power to shake off all limiting forms, to renovate its ideas and give them a new scope, it enters into a slow and lingering decline and ultimately succumbs. Indian civilisation has passed through these stages and to-day we are in the midst of the third stage and happily for us, there are abundant signs everywhere and in all spheres of human activity of a great revival and renaissance. For, understanding the essential spirit of Indian culture, we must go back to the earliest period of the Vedas and the Upanishads. Indian culture recognizes the Self as the Truth of our Being and our outward life as a growth and

evolution of the Spirit in Man. The significance of life and aim of human existence consists in the progressive growth of Man into God, into spiritual existence by the transformation of our natural capacities into the divine being. To India, the idea of Self, God, Spirit and the moulding of Man into that ideal have been the fundamental power of Her Philosophy, Religion, Science and Civilization. All throughout its chequered career, Indian civilization was consistently held to two perceptions of great wisdom. It saw that the approach to the Spirit cannot be sudden and simple for all individuals or for the community of men. It must come by stages, through progressive enlargement of the natural life, by the gradual uplifting of its motives. But it also clearly realised that in order to preserve its special character of its culture, there must be throughout and at every moment, some kind of insistence, direct or indirect, on the spiritual motive which for the mass men, must be through some kind of external influence. The first aim was to be realised by the synthesis and gradation of the four-fold object of life, Dharma, Artha, Kama and Moksha; Law, Desire, Enjoyment and Spiritual liberation, by the four-fold order of society, with its economic functions and cultural and spiritual significances and the four-fold scale and succession of the stages of life-student, house-holder, forest recluse and a free supersocial man. These lines of a noble training, this social frame subsisted in their purity and in their natural balanced form during the Vedic and the Heroic ages of her civilization.

The other side of the cultural effort, its direct spiritual operator, took the form of a noble attempt to cast the whole of life into a spiritual mould and to multiply the means by which a God-ward tendency on the entire existence may be stamped indelibly. The training and the turn of education, the atmosphere and social surroundings were so arranged that the individual and the community had constantly before their minds' eye, the spiritual conception of life. To

impress the mind at every moment and in each particularly with the religious influence, it accepted the idea of the varying natural capacity of Man, Adhikara and provided in its social system, the means by which each man, high and low, educated or uneducated, exceptional and average might feel, in his own way, this pressure and absorb this influence and gradually grow in his spiritual being. It is said, sometimes, sarcastically that for the Indian, the whole of life is a religion. This criticism is due to abyssmal ignorance of the guiding motives of Indian culture and contains substantial truth. For to the Indian mind, every step in the inner and the outer life is either progressive or reprogressive. It either takes us towards the goal of spiritual perfection or away from it. As such, at every step, man should be reminded of his ultimate destiny and every thought and every action must be so regulated as to produce the subtler sensitiveness to the spiritual appeal and the greater readiness to turn to the spiritual effort. In other religious systems, we get a high-pitched spiritual call and a difficult ethical standard, which is made imperative on all and to which owing to incapacity, a very few is able to give an adequate response. According to the Indian point of view, all human beings are portions of the Divine evolving souls sure of an eventual salvation by knowledge, love or works. But actually in life, a general distinction between three principal types which vary their openness to the spiritual appeal, was made. The growing human consciousness has three stages; one crude, ill-informed, vitally and physically minded; another capable of a stronger and deeper psycho-physical experience, a ripper make of manhood gifted with a more conscious, rational, ethical power, a third, the most developed of all, pure in mind and body, free from worldly desires and attachments, imperceptibly driven in all his movements by intense eagerness for Divine experience. To use Sankhya terminology, we may call them, Tamasic, Rajasic and Satvic types.

(To be continued.)



VIVEKACHUDAMANI

By Sri Narayana

(Continued from page 294)

अस्त्युपायो महान् कश्चित्संसार भयनाशनः ।

तेन तीर्त्वा भवान्भोधिं परमानन्दमाप्स्यसि ॥

44. There is an unfailing means which remove the fear of Samsar and by which you cross the ocean of Samsar and attain the Supreme happiness.

Notes : अस्ति — There is. उपायः — means. महान् — great. कश्चित् — some. संसारभयनाशनः—Destructive of the fear of Samsara. तेन — By which, तीर्त्वा — having crossed. भवान्भोधिं — Ocean of samsara. परमानन्दं — Supreme Bliss. आप्स्यसि — You will attain.

Commentary : You need not be afraid whether the means put forward is doubtful in nature. What will be the result of crossing Samsar? To this the reply is "This is an unfailing means. It leads you to freedom from all pains. It leads you to Supreme blissful regions, where Bliss alone prevails."

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।

तेनात्यन्तिक संसार दुःखनाशो भवत्यनु ॥

45. The best knowledge of the Self springs from the contemplation on the Truths of Vedanta by which the complete annihilation of the pain of relative existence takes place.

Notes : वेदान्तार्थविचारेण — By contemplation on the meaning of Vedanta. जायते — springs. ज्ञानं — Knowledge. उत्तमम् — Best. तेन—by that. आत्यन्तिक—entire. संसारदुःखनाशः—destruction of the pains of Samsara. भवति — takes place. अनु — indeed.

Commentary : Best knowledge is the knowledge which causes emancipation i. e. the knowledge of the identity of the Jivatman and Paramatman, individual soul and

Supreme Soul. This removes ignorance and all pain together with the root. Total annihilation of pain results only when the root cause of pain i. e. ignorance is removed. This is possible only by the attainment of "Uttamam Gyanam" referred to herein. Concentrate and meditate ceaselessly and keep the knowledge ever fresh.

श्रद्धाभक्तिज्ञानयोगान्मुमुक्षोर्मुक्तेर्हेतून्वक्तिसाक्षा-
च्छ्रुतेर्गीः ।

यो वा ऐतद्वेव तिष्ठत्यमुष्य मोक्षोऽविद्याकल्पिताद्दे-
हबन्धात् ॥

46. Faith, devotion, yoga of meditation are the direct means of attainment of emancipation for the aspirant—such are the words of the Sruti. He who sticks to these—to such a one arises freedom from the shackles of the body superimposed by ignorance.

Notes : श्रद्धाभक्तिध्यानयोगात् :—through faith, devotion and Sacrifice of meditation. मुमुक्षोः — of the seeker after liberation. मुक्तेः—to liberation. हेतून् :—Causes. वक्तिः—Says. साक्षात् :—direct. श्रुतेर्गीः :—the sentences (words) of the sruti. यः— Who. वा — indeed. एतेष्वेव :—in these alone. तिष्ठति :—stays or sticks. अमुष्य — To such a one. मोक्ष — Freedom (Liberation). अविद्याकल्पितात् :—imagined by ignorance. देहबन्धात् :—from the shackles of the body.

Commentary : Similar ideas are expressed in Sruti—the Kaivalya Upanishad—also. Aswalyana approaches Brahma for initiation into Brahma Vidya. Brahma says.

श्रद्धाभक्तिध्यानयोगादवैहि ॥

"O, Aswalyana, you should be endowed with faith, devotion and practice of meditation."

As already stated in verses foregoing (25, 31, 32) it is futile to think of salvation without these qualifications.

You are bound by the shackles of the body. The craving of the flesh is much more than anything else. That is why it is said here that you will be free from the bondage of body. When you go above body consciousness you are sure to reach the final emancipation. It is the body consciousness that binds you to Samsara. This is the cause for embodiment, birth and death together with all its concomittant evils.

अज्ञानयोगात्परमात्मनस्तव

ह्यनात्मबन्धस्तत एव संसृतिः ॥

तयोर्विवेकोदितबोधवह्नि-

रज्ञानकार्यं प्रदहेत्समूलम् ॥

47. Thou who art the Paramatman, being associated with ignorance, art under the grip of bondage of the non-self, from whence alone proceeds, this cycle of births and deaths. The fire of knowledge kindled by the discrimination between these two burns up the effects of ignorance together with their root.

Notes : अज्ञानयोगात् — By contact with ignorance. परमात्मनः — of the supreme soul. तव — your. हि — verily. अनात्मबन्धः — Bondage to non-self. ततः — From that. एव — alone. संसृतिः —

Birth and death. तयोः — of those. विवेकोदित — born of discrimination. बोधवह्निः — fire of knowledge. अज्ञानकार्यं — effect of ignorance (nescience). प्रदहेत् — burns. समूलं — together with root.

Commentary : Thou art Sat-Chit-Ananda Paramatman in the cloak of a physical body. You are the birthless and deathless Atman.

Due to ignorance you appear to be a bound soul. You identify yourself with perishable objects which are non-self like body, mind, intellect etc. You identify with your wife, children, house, property etc., This is a very gross form of attachment. They are as separate and distinct from you. You live in the house. So also you live in your body.

You say "My house, My chair, my book,"; so also you say "my body, my mind etc.". You are in reality the spotless Paramatman.

First comes ignorance. Then comes attachment to "Anathma Padarthas" of objects which are non-self. From attachment comes birth and death. But when Viveka dawns by knowledge of the Atman, ignorance is burnt root and branch.

(to be continued)

SIVANANDA DIAMOND JUBILEE

1st Week of September, 1947

On the most auspicious occasion of the Diamond Jubilee (completion of the 60th year) of Sri Swamiji Maharaj, the Divine Life Society will arrange for the following philanthropic works. Here is a golden opportunity for all aspirants devotees and admirers to join hands in the noble mission to express their gratitude and reverence to the great master.

1. Establishing well organised institutions for :—

- (a) Feeding the poor and helping the destitutes ;
- (b) Rendering medical aid to the sick by opening dispensaries ;
- (c) Awarding scholarships to deserving poor students,
- (d) Opening public libraries,
- (e) Educational institutions ;
- (f) Starting Bhajan & Kirtan Mandalis ;
- (g) Yogic culture institutes for maintaining high standard of health and acquiring spiritual progress.

All voluntary donations will be thankfully accepted and acknowledged. Remittances and communications in this connection may be addressed to the Secretary, Divine Life Society, Rikhikesh.

GIST OF WESTERN PHILOSOPHY

By Prof. Nandakishore, M.A., LL.B.

(Continued from page 295)

"In the first century B. C. Pythagoreanism revived in a new form and was rescued from secret societies. Pythagoras was regarded as the source of divinely revealed knowledge". "Whatever the Neopythagoreans accepted as truth, and whatever appealed to them in the writings of Plato, Aristotle and the Stoics, they naively ascribed" to the Pythagoras whose personality and work had been surrounded with the nimbus of mystery.

These religious tendencies culminate in Neoplatonism. It is a world-view, a philosophy, on the basis of Plato. "God is conceived as the source and goal of everything; from Him everything comes, to Him all things return. He is the alpha and omega, the beginning, middle and end. Communion with God or absorption in God, therefore, is the real object of all our strivings, and religion the heart-beat of the universe." "He is so transcendent that whatever we say of Him merely limits Him; hence we cannot attribute to Him beauty, or goodness or thought or will, for all such attributes are limitations and really imperfections. We cannot say what He is but only what He is not..... He is higher than beauty, Truth, goodness, consciousness, and will, for all of these depend on him". The world is neither a creation of God or an evolution from Him. Both presuppose God's limitations. God is most perfect. "The universe is an emanation from God, an inevitable overflow of his infinite power or actuality". According to Plotinus, God is an infinite spring from which the stream flows without exhausting its infinite power; or, God is the sun from which the light radiates without loss to the sun". There are three stages in the process of emanation: pure thought or mind, soul and matter. "On the first stage God's being divides into thought and ideas, viz, God thinks thoughts, He contemplates the pure ideal cosmos". At this stage subject and object are not separated in time and space.. God's thought is not discursive, passing from idea to idea, from premise to conclusion, but intuitive, as it were contemplating the system of ideas as a whole and all at once". "The soul is the second stage in this divine emanation,

and proceeds from pure thought". "It is supersensuous or intelligible; it is active and has ideas; it possesses the power of thought though in less complete form than pure thought"; it is discursive; "it is self-conscious, though beyond the need of perception and memory. There are two phases of the souls": it is turned towards pure thought, and it is turned towards the world of sense. The first phase is the "world-soul". The second phase is "nature". The second emanates from the first like a ray of light. "But the soul cannot realize its desire to exercise its powers, to act and to form without something to act on; it produces matter" in the third stage. "Matter, as such, has neither form, quality, power nor unity; it is absolute impotence and privation, the principle of evil." "It is farthest removed from God; there is no trace in it of God, it is darkness." Thus "the three stages: the emanation of the world-soul, the creation of matter, the forming of matter into bodies, constitute one process" of a great fall from the perfect to the imperfect. "But every later stage also strives for the higher, turns back to its source, finds its purpose or goal in that which went before."

Men's soul is a part of the world-soul. It is also supersensuous and free. Before it assumed a body it intuited God mystically and knew the good. But it turned its gaze earth-ward, body-ward and so fell." Thus has the soul lost its original freedom. Its freedom consists in gazing God-ward, away from sensuality, in accordance with its higher nature. "If it fails to do this, that is, if it remains steeped in the bodily life, it becomes attached to another human, animal or plant body after death, according to the degree of its guilt"..... In order to reach the goal the ordinary virtues of the philosophers will not suffice. Moderation of impulses is not enough, the soul must purge itself of all sensuality, free itself from the contamination of the body. There is, however, a still higher stage to be reached than purification: this is only preparation for theoretical contemplation, or the immediate intuition of ideas, theory is superior to practice (श्रेयो हि ज्ञानमभ्यासात्) because it brings us nearer to the vision of God. The

highest stage, however, union with God, cannot be realized even by thought of this exalted kind; it is possible only in a state of ecstasy in which the soul transcends its own thought, loses itself in the soul of God, becomes one with God. This is the mystical return to God.

This is *Neoplatonism* as preached by Plotinus (204 A. D.—269 A. D.), his master Ammonius Saccas (175—242 A. D.) and his pupil Porphyry (232—304 A. D.). These people were real saints and philosophers. Glory to them. They bejewelled human nature by their incarnations. Young and ambitious saints of India should remember that dythrembic erations on spirituality will neither influence America nor Europe. There is, indeed, very grand philosophy, very poetic and forceful theology, very great religious history in the West. Their tears of love for God, or vehement demonstrations of personal feeling, or lyrical outpourings of heart will do no good. The West wants the new mission from India to enthrone spirituality in the Pantheon of powers on the top of them all. If the spiritual mission gives peace to the world, it must first put strong fetters on the hands of the huge war-giants of immense physical and scientific strength. This the mission must do in the *seeming* of the world. Mere life-service or isolated miracle-mongering or selected beatification will never do. It will throw spirituality in greater discredit. Today the world is a unit. Its sanctions are various forms of physical power. Idealism without power has failed. Economical needs have overthrown talks of blessedness. The problem is acute. The new mission from India must obtain a security-warrant from God. Yogis must issue blank cheques for the good of the world. They must come out of their hidings and roar like lions and perform miracles systematically.

In 529 A. D. Emperor Justinian closed the school at Athens and the history of Greek Philosophy came to an official end. We now come to the middle age and the rise of Christian theology. In the middle ages, *scholasticism* predominated as philosophy. The professed purpose of scholasticism is to systematise Christianity, so as to give Christian dogmas the shape of philosophy. Philo had given Judaism a philosophical shape. Now the Gnostics do the same for Christianity. Philo was a Jew. The Gnostics were Christians. John Scotus Erigenon preaches a mixture of Augustinian ideas and Platonism. Since

the method of the school-men was deduction, they occupied themselves, with a controversy between realism and *nominalism*. Universals are real, therefore God exists. The very idea of God implies His existence. This was the belief of Anselm. Peter Abelard (1079—1142) was the most interesting scholastic thinker. In philosophy he did not make any remarkable advance. However, he thought of a new method of philosophising. He gave very important thesis on a subject, discussed it, and gave the views of opposing authorities. He left the solution to the reader. Of course, he gave suggestions, too, for reaching a decision. His pupil Lombard's 'theology' became the model of a text-book for all the succeeding mediæval writers. Scholasticism contained within it a reaction: too much rationalising of faith was not desirable. Bernard of Clairvaux (1091—1153) Hugo and Richard of St. Victor, yearned for God-experience. They preached mysticism. "The highest goal for the mystic is the mysterious ascension of the soul to heaven, the sweet home-coming from the land of bodies to the region of spirits, the surrender of self in and to God." Mystic knowledge has three stages, *cogitatio*, *meditatio* and *contemplatio* roughly corresponding to धारण, ध्यान, समाधि. The very

highest समाधि is super-rational and practical-rational. In its most exalted form (*alienatio mentis*), the individual consciousness comes to rest in contemplation. It is the mystical "plunge into the ocean of infinite truth" (*निर्विकल्प समाधि*). Pantheism too, found its followers. Abbot Joachim of Floris (1202) was one of its exponents. Universals are real. God is the highest universal. Hence God is the only reality. It was the natural conclusion of Platonism. Mohammedans started their world conquest in 632. By 711 Syria, Egypt, Persia, Africa and Spain were in their hands. In Syria their scholars imbibed Aristotelian philosophy along with Neoplatonism. Their purpose was to bring the teachings of Koran into harmony with the deliverances of faith or to rationalize the faith. In other words they sought to adopt Mahomedanism to Aristotle: rather to convert Aristotle to their fold. Thus mediævalism in philosophy mean various clever combinations of Aristotle, Plato, Augustine, Mohammed. There is little originality in the thinkers of the middle ages. There is plenty of cleverness.

(To be continued).

IMPORTANT SADHANA IN BHAKTI YOGA

Swami Sivananda

1. GURU BHAKTI.

Lord Krishna sat at the feet of His Guru, Sandipani. He served His Guru. He carried fuel for His Guru. Lord Rama had Guru Vasishtha, who gave him Upadesha. Even Devas have Brihaspati as their Guru. Even Supreme Sanat Kumaras who were the greatest among the divine beings, sat at the feet of Guru Dakshinamoorthy.

Pleasing God is one thing and realising Him, by which you free yourself from birth and death and attain immortality is an altogether different thing. The way to this supreme achievement can be known only through a Guru. You may get knowledge of first aid by merely discussing these topics, but if you want to call yourself an M.B.B.S., and work as a physician or surgeon, you must go through the regular six year medical course. Even so, you may please the deity and obtain favours through Upasana, prayers etc., but for direct spiritual realisation you should have Guru-Seva, Guru-bhakti and Gurukripa. If you sincerely and earnestly pray to God, God will bless you to get a Guru.

2. SELF-SURRENDER.

Self-surrender is complete surrendering of the self to God. Self-surrender makes the devotee feel the reality of divine grace and Lord's readiness to bestow on him help at all times. The divine influence streams into his being and moulds it to make it a fit medium for divine realisation and divine instrumentality.

Surrender and grace are inter-related. Surrender draws down grace and makes surrender complete. Surrender starts the purification of the heart. Grace completes it. Without grace the complete unification is not possible. Grace divinises your being in order that the constant inflow and inspiration can be received and retained. It is through grace alone that the devotee shines in divine splendour and glory. It is through divine grace alone that his whole being is galvanised and rejuvenated.

You can realise the Absolute or the Impersonal by surrender to the Divine. Surrender is not a thing that is done in a week or a month. You cannot make total surrender from the very beginning of your Sadhana.

The self-arrogating little ego persists and resists again and again. It clings leech-like to its old habits, cravings, and desires. It wages guerilla war. It resists surrender. It demands certain objects for its secret gratification. The whole being should be surrendered. That is the reason why Lord Krishna says "Tameva Saranam Gaccha Sarvabhavena Bharata." Flee unto Him for shelter with all thy being, O Bharata. The Chitta, the ego, the mind, the intellect and the soul should be placed at the feet of the Lord. Mira did this and so she obtained Lord Krishna's grace, became one with Him.

Do not bother about taking care of your body. God will save it if He needs it for further service in this body. Surrender it at His feet and rest in peace. He will take care of it. A real devotee says; "Let me take millions of births. It does not matter. But let me be attached to the lotus-feet of the Lord Hari. Let me have spontaneous devotion to the Lord. Let me be endowed with purity, spiritual strength, spirit of selfless service and divine virtues."

In the beginning individual effort is very necessary. When surrender has been complete, the divine grace will descend, and the Divine power itself will do the Sadhana for you. The descent of divine grace is in direct proportion to the degree of your surrender.

Desire and egoism resist surrender, at every step. When there is total unreserved, ungrudging true surrender of the whole being without the least demand, then the divine grace or the divine power comes flooding down into the being of the Sadhak and does the Sadhana. The divine power takes complete possession of the mind, will, life and body. Then the Sadhana goes with tremendous speed.

Through self-surrender, the devotee becomes one with the Personal God or Saguna Brahman, just as through self-denial the Vedantic student or aspirant in the path of Jnana Yoga, becomes one with the Impersonal Absolute. The Divine grace destroys Satan and his kingdom.

The Lord loves you even when you turn away from Him. How much more shall He love you, if you turn to him again sincerely with faith and devotion! Very great is His Love, greater than the greatest of mountains, deeper than the deepest Ocean!

THE SCIENCE OF SELF CONTROL

By Sri Harry Dickman, Germany

(Continued from page 296)

PART IV. HATHA YOGIC KRIYAS

And I will tell you the story of a youth whom I knew very intimately, who knew something about Raja-yoga, who practised the method of Pratipaksha Bhavana and Prathyahara here outlined, ever controlling the Indriyas i. e. he did not look at a woman and when he met a female in a street, he immediately turned the sight away, did not allow the mind assume the mental picture of a lady. He was successful in Brahmacharya for several months. Strange to say, he did not suffer from night pollutions. But being in the prime of youth, the accumulated semen wanted a way out. And one day he felt a great sexual excitement without seeing any female form. He refused to entertain any sexual thought or image, he kept the hands at sides and tried to keep the body motionless. Though adopting these means, the nervous tension increased and the vital fluid ran out.

Though the body felt rather relieved from a long and tendious pressure, the reaction on the mind was terrible. For had he not made the most sincere efforts, had he not controlled the mind even till the last moment of his defeat? Evidently simple mental control alone could not give sustained results in Brahmacharya. After a long search he could solve, however, the problem by reading an illuminating article on Brahmacharya in the Yoga-mimamsa quarterly, edited by Srimat Kuvalayananda.

Srimat Kuvalayananda has beautifully described how in a normal healthy condition, the sexual glands produce a superfluous amount of vital fluid which the lymphatic system is unable to reabsorb. This is the difficulty. But the science of Yoga has devised some techniques viz., Uddiyana

Bandha and Nauli Kriya which could effectively strengthen the lymphatics, making the absorption of the extra amount produced by the sex glands possible. Besides these two Kriyas, the science of yoga has some other useful practices for maintaining Brahmacharya viz., Sirshasana, Sarvangasana, Bhujangasana, Padangusthaasana, Siddhasana, Mula bandha, Aswini Mudra and Saktichalana and Vajroli Mudras. The last two practices, though very effective, should be rather learnt under the supervision of a Guru or an expert in these kriyas.

Writes Sri Swamiji in his book Yoga Asanas page 90: "Each has its own specific action. Siddha and Bhujang asans act on the testes and its cells and prevent the formation of semen. Sirsh and Sarvang Asans help the flow of semen towards the brain. Padangushtanasana acts on the spermatic duct effectively."

There are also some varieties of Pranayama which are very helpful for Brahmacharya—they are known by the name of Urdhvareta Pranayama. One of these forms is described by Sri Swamiji in the Divine Life Magazine. It is a combination of Sukh Purvak Pranayama with the Bhayana that the Veerya ascends through the spinal column to Sahasrara Chakram, where it is transmuted into "Ojas". Another similar form of Pranayama is to be found in Sapta Prasnottar Mala (Hindi and English) by Swami Abhayananda Saraswati. The Prana Kriya as advocated by Yogi Lahiri of Benares is also very useful form of Pranayama, since it gives bliss and with draws the life-energy from the senses, thus counter-acting the excitement of the sex.

(To be continued).

DRUGS THAT YOU NEED

FOR GOOD HEALTH, MEMORY AND VITALITY

1. Silajit.
2. Chyavanaprash.
3. Brahmi Booti.
4. Danta Rakshak Tooth Powder.
5. B. M. K. Trichoorna.

Can be had from—

THE SIVANANDA AYURVEDIC PHARMACY
Ananda Kutir, RIKHIKESH.

GOD AND THE VEDANTIC PRINCIPLE OF CREATION

By Babu Haranath Sahaya, M. A. Surajpura, Shahabad.

Whatever exists, exists in relation to a consciousness. We cannot conceive that a thing exists quite unrelated to a consciousness. Our knowledge being limited, we are not conscious of all that exists; but our limited knowledge or consciousness necessarily implies the existence of unlimited consciousness or unlimited knowledge and the unlimited knowledge or the Supreme Consciousness is known as Brahma or God.

Everything existing in relation to a consciousness has a dependent existence—an existence dependent upon or based on, a consciousness; but the Supreme Consciousness or Brahma being the ultimate condition of all knowledge and experience, cannot appear as an object of experience and has hence Independent Existence and Absolute Reality. He is omniscient, infinite and one without a Second. Now in order to be conscious, or to be what it is the Supreme Consciousness (Brahma) must, from His very nature, assert His existence to Himself and express Himself to Himself is one aspect of existence as "I am Myself". Hence His energy of realisation or His thought-energy (Maya) projects (so to say) both the spirit (soul) and the matter, the subjective as well as the objective side of the Universe for the realisation of His Conscious Existence.

The projected or the created Universe, having its existence dependent upon God cannot for ever remain separate from Him, for this could make the Universe an independent entity which it is not. Hence the current of His thought-energy, in course of time, makes the Universe revert to and submerge into its Source (God) and completes the circle of consciousness in another phase as "Myself am I" which results in the dissolution of the Universe. The creation and dissolution is hence said to be the "Lila" (Play) of Maya (the thought-energy of Brahma) and it goes on for ever as He is eternal and ever conscious Existence.

The phenomena that we see around us illustrate the principle mentioned above. A seed sprouts, becomes a tree and realises itself in its fulness when the tree bears fruits; then the tree, in course of time, dries and dies. Again the new seed produced by this tree develops into another tree which too decays in the long run. Thus creation

and dissolution go on repeating themselves in a circular current.

The expression or the energy expressing Brahma to Brahma (i.e.,) (His Maya) is not the same as Brahma itself. The existence-in-itself of Brahma cannot be measured by His expression for the expression cannot help being limited, conditioned and in relation and hence it cannot be the perfect expression of the Absolute Existence or Absolute Reality itself. So the Supreme Consciousness or Brahma, the ultimate condition of all experience is really inexpressible and unmanifestable but He from His very nature, is expressing himself or revealing Himself to Himself, assuming appearances and becoming manifold. This view is contained in the Chhandogya Upanishad which says that he wished to be many and prolific and became manifold.

It is said, that just as the spider spins its web out of its own substances so God evolves the Universe out of Himself. He is the material as well as the efficient cause of the Universe. The soul (the self), being conscious shares the nature of the Supreme Consciousness (Brahma) and is hence real and immortal. Everything else that appears, is ever-changing, never-in-being and is hence merely an illusory appearance.

The following chart shows the order of creation. From Maya (the energy of expression or realisation of the Absolute) comes out the Rishis (in whom Sattva, i.e. discrimination or wisdom prevails), the Devas (in whom Rajas or activity prevails and who are the embodiments of Universal forces) and the Lokas or the world (in which Tamas, inertness or inertia is predominant). The Rishis, the Devas and the Lokas have, each class, got nine divisions. Each occult world is presided over by a Rishi and a Deva.

	RISHIS	DEVAS	LOKAS
1.	Buddhi or discrimination ...	Brahma ...	Goloka.
2.	Abhankara or individuality ...	Shiva ...	Vaikuntha
3.	Chit or feeling ...	Vishnu ...	Satyaloaka
4.	Manas or will ...	Soma ...	Tapaloka
5.	Shabda or sound ...	Akash ...	Janaloka
6.	Sparsha or touch ...	Vayu ...	Maharloka
7.	Roop or form ...	Agni ...	Swargeloka
8.	Rasa or taste ...	Apas ...	Bhuvarloka
9.	Gandha or smell ...	Prithvi ...	Bhuloka

The human soul emanated from Brahma like a spark from a blazing fire, takes up five sheaths (Koshas) constituting its body. The first or innermost sheath is Anandamaya. Kosha which is composed of the elements of Janaloka, Tapaloka and Satyaloka. In this sheath the soul feels divine happiness. Every noble thought and lofty ambition strengthen this Kosha which is called Karana Sarira (Casual body) the form-aspect of the Individual.

The second is the Vijnanamaya Kosha in which Buddhi or Intellect is predominant. It is composed of the principles of Maharloka. The third is the Manomaya Kosha (mental body) constituted by the elements of Svargaloka. The fourth is Pranamaya Kosha or Sheath comprising Prana and vital principles. It is composed of the elements of Bhuvarloka. The fifth is the Annamaya Kosha (Physical or gross body) formed by the elements of Bhuloka. Pranamaya, Manomaya, and Vijnanamaya, Koshas form the Sukshma Sharira (the subtle body) and Annamaya Kosha, the Sthula Sharira (the physical body) of the soul. The Sthula Sharira is destroyed at death but the Shukshma Sharira covering the soul survives and is subject to re-incarnation, so long as his attainment of wisdom is not complete. Wisdom lies in realising the true nature of the Self and in giving up attachment with everything else, taking it to be an illusory appearance.

"Man", through his ignorance, identifies himself with his body which is subject to change, decay and death and suffer a lot of troubles and miseries. When he gets rid of his ignorance or illusion, he realises his identity with Brahma and feels that there exists nothing else in this world except Brahma. All births and deaths then cease for him.

The Vedantic methods of removing man's ignorance consist in (1) Sravan (listening to or reading what the sages say about the soul), (2) Manana (thinking over the meaning of what is acquired by Sravan) (3) Nididhyasan (meditate on the same) and (4) Samadhi (absorption of mind in the object the Eternal Self.)

By following these methods a man obtains Moksha (Salvation). He becomes all Bliss and realises the quintessence of the Vedanta philosophy which is

ब्रह्म सत्यं जगत्स्मिन् जीवो ब्रह्मैव नापरः

It means that Brahman is real, the world is unreal and Jiva is Brahman itself and nothing else.

It will not be out of place to enumerate also the 25 Tattwas or Principles of the Sankhya philosophy as follows :—

1. Prakirti (Mula Prakriti or primordial matter in a subtle state) in which the three Gunas, Sattva, Rajas, and Tamas are in a state of equilibrium. It corresponds to Maya of Vedanta.

2. Buddhi or Mahat (Intelligence)

3. Ahankara (Egoism) or self-consciousness.

4. Manas or Mind.

5-9. Five Tanmatras (Subtle particles) viz., Shabda (sound) Sparsha (touch), Roop (form) Rasa (taste) and Gandha (smell).

10-14. Five organs of sense, viz., ears, skin, eyes, tongue and nose.

15-19. Five organs of action viz mouth, hands, feet, anus and generative organ.

20-24. Five Bhootas (elements) viz, Akash (ether), Vayu (air) Agni (fire), Apas (water) and Prithvi (earth).

25. The Purusha (Atman, the self or the soul.)

The Purusha is pure consciousness devoid of Gunas it is eternal and subject to no change. It is the mere spectator of all changes.

The method of obtaining wisdom (or of removing man's ignorance) according to the Sankhya philosophy is stated in the following Sutra of Kapila Rishi:—

“तत्त्वाभ्यासान्नेति नेतीति त्यागा द्विवेक सिद्धिः

(III-74).

It means that by practice of reflection or meditation on the principles of Nature and by giving them up as “Not this”, “Not this” discrimination or wisdom becomes perfect. Reflection on the principles of Nature makes a man realise the true nature of the Self or the Purusha and he obtains Beatitude and Freedom.

RELIGION

By Swami Sivananda

1. ESSENCE OF RELIGION.

The essentials of all religions are same. Only the non-essentials differ. That is because of the different temperament and different spheres of evolution. They are subject to time, space and causation. But this Reality is one and Eternal. Therefore, the essentials that lead to the same Reality are same and therefore universal.

The seed is sown in the field and the earth, water and air are placed around it. Does the seed become the earth, or the air or the water? No. It becomes a plant, it develops after the law of its own growth, assimilates the air, the earth and the water, converts them into plant substances and grows into a plant. Similar is the case with the religion. The Christian is not to become a Hindu, nor a Hindu to become a Christian. But each must assimilate the spirit of others and yet preserve his individuality and grow according to his own Law of growth.

2. REAL RELIGION.

Religion in effect begins with the opening of the eye of intuition. Intuition leads to God-realization. Religious discipline aims at the opening of the eye of intuition. Before

this stage is reached there is confusion. The intellect sees many diverse religious paths. The heart is seduced by worldly motives and religious differences arise. But really all religious paths converge at the point of intuition. From intuition onwards there is only one path known to the realized saints. All religious quarrels are intellectual resulting from clashes of worldly motives. If these motives are shunned, the religion of faith takes man safe to intuition along one of the paths built by the world prophets and saints. The conditions of successful journey upto intuition on any path whether it lies through the Arabia of Mohamed or the Jerusalem of Christ or the Gangetic Himalayam Rikhikesh are the same i. e., Truth, Purity etc. They are like food and water for the traveller.

The only basis of true and lasting unity of all humanity is the religion of the heart. Religion of the heart is the religion of love. Men can be united only if they are free from jealousy, hatred and petty-mindedness. Heart must be purified first. Ethical culture is of paramount importance.

Self-realization eliminates fear altogether. Real religion is self realization. Real religion is the conquest of fear, conquest of Death.

SELF-SURRENDER

Sri Wasdev Taneja Dhanbad.

The soul is really bewildered to see hordes of instructions contained in religious books for his spiritual advancement. He finds himself unable to bring his actions to a higher level in spite of great thinking and effort. He tries to fight with his lower self but is mostly vanquished.

It will be advisable to entrust ourselves to the will of God. Let us give up the idea of doership. After all whatever we are doing whether good or bad has a necessity. Nothing in this world happens that has no purpose behind it. Our weaknesses acquired by us in past lives and in this life are the result of our ignorance. These weaknesses persist because they have the support of Maya. If we allow ourselves to be guided by God, our progress will be marked. The mind of Man has got its own powers and refuses to be suppressed. The power of soul

ultimately overcomes the perversity of the Mind. Our minds are connected with the Universal Mind which is again a manifestation of God through the Maya. Let us think we are doing nothing. We are simply carrying out the instructions of God. The gain or loss is His (God's), the happiness or unhappiness is His (God's). Virtue and vice are the outcome of Maya and in reality are unreal and relative. The cult of self-surrender is easy to say but difficult to act upon and understand. Such souls whose tendencies are towards self-surrender will get encouragement by this means. We are really incapable of freeing ourselves from the strong hands of Maya. For this we are constantly praying to God to extend His helping hand. It would be better to always remember in mind that "God is working through me and I cannot understand the

(Continued on page 331)

WESTERN LIGHT ON YOGA SADHANA

By Yogi Raj Sri Aldo Lavagnini, Mexico

(Continued from Page 302)

Lesson IX SITTING FOR YOGA

The first lesson in the practice of Yoga, when one has established himself on that degree which he is capable of Yama and Niyama, is Yoga Asana—"Yoga Sitting"; sitting for Meditation and other practices.

How to sit, *i. e.*, how to dispose the body for Yoga practice, is not, certainly a wholly or partly indifferent matter: the body must be taken care of to the end that it may not disturb or be an obstacle to, but, rather, a help and the best support for that practice, of which it is an indispensable foundation. We must not, moreover, lose sight of the fact that the human being is a UNITY—the Unity of Spirit, Soul and Body; and, as a Jiva ("living" being), an Integration of both Purusha and Prakrti, the working integration of Consciousness and its Power. Consciousness which must experience and master its Power or be mastered by it nor does Asana refer itself to the body only, but it must, instead, be considered as a whole and wholly concentrated "attitude" of both body and mind, *i. e.*, the twofold aspect in man of that same Prakrti—the Power of Consciousness.

To truly attain in Yoga, both body and mind—the outer or objective and the inner or subjective aspects of the Prakrti in man—must equally be thoroughly quieted: they must cease to be "active" and reach that quiescent state where the purely subjective or Real Man—Purusha or Atma—is realized and experienced as such in its "true nature" (Svarupa), self-revealing, as Being, Consciousness and Bliss (Sat-Chit-Ananda or Sachidananda). In the exact proportion in which body and mind may be thus rightly quieted, in full consciousness, *i. e.*, sattvically, and not with the tamasic obliviousness of sleep in that same measure the Self, or Pure being of Man, may be experienced.

We must stress the point that Yoga Asana is a Sattvic state of the body, as opposed not only to a Rajasic, but also to a Tamasic one. The body must be quieted and relaxed, not relinquished; it must be comfortably

seated in a posture of mastership, with a minimum of muscular tension, but not wholly abandoned or passively couched. It must be calm but clear, affording the optimal and fullest expression of consciousness, without any trace of sleep, drowsiness, or even idleness—its characteristically tamasic states.

For this reason, as a general rule, common to all the Yoga Asanas, the trunk should be well, though comfortably, erected, as also, generally, the head, with the limbs reposing, the whole body thus resembling to a plant or a flower, just so calmly and immovably erected, detached, serene, oblivious of motion, and indifferent to everything outer, firmly attentive to its spiritual root, and "oriented" towards the Light and its clearest, stimulating perception.

The two chief Yoga Asanas, *i. e.*, those postures which a millenary practice has demonstrated best suited for the purposes of meditation and Spiritual Realization, are those named Siddha and Padma Asanas—the Posture of Realization and the Lotus Posture respectively.

The first of them (Siddha Asana) is easier to attain, at least for Western people: although it may not be immediately very comfortable, it is bound to become so—as also all other posture—with practice. Comfort is a matter of habit in a much greater degree than it may be realized, and every Yoga posture will become very comfortable when practiced for a sufficient time. In this, as in other meditative poses, one has to seat either on a (deer or tiger) skin, on a fourfold blanket, spread on a mat (as a substitute for the Kusa grass used in the East), and on the blanket a cotton, flax or silk cloth. This affords the needed insulation. The body must be wholly or nearly naked, but a cotton, flaxen or silk cloth may be used to cover it wholly from the head (a little above the nose, to let freedom of breathing) to the lower limbs, folded in the prescribed way, to protect the body and favour its insulation, without disturbing the breathing practices.

This is the technique of Siddha Asana:

Bend the left leg at the knee, leaning its foot in its upper part, distended together

with the leg on the seat, and sit on the left heel, placing it either against the anus (so as to close this Dvara or "door" of the body) or against the perineum (the place between the anus and the generative organs). Then fold also the right leg at the knee, grasping

them being preferred by some Yogis. It certainly requires a little more time to be conquered and mastered, but when acquired it is equally, or perhaps more comfortable. Its technique is as follows:



the right foot with the hands, and placing it with the heel firmly resting again the symphysis pubica (above the sex organs), the toes under the thigh of the left leg, in the cleft formed with the calf.

The hands (when not used to close the nostrils, as will be explained in a future lesson) may rest on the heels, leaning on their dorsal part, with palms upwards, and the thumb in contact with the first finger. This "Perfect Pose" is an ideal one for concentration and for breathing exercises. The eyes may be either closed or open, but in either case the gaze is to be (mentally or physically) directed in the space between the eyebrows, at the root of the nose. The tongue may be rolled backwards, with its point placed against the palate.

Some slight modifications of this posture are called Vira Asana (the pose of the Hero), Mukta Asana (Free Pose) and Gupta Asana (Concealed or Occult Pose).

Padma or Kamala Asana (the Lotus Pose) is as good as the preceding one, each of

Sit on the seat and stretch the legs forward. Then take hold, with both hands, of the right foot, bending the leg at the knee, and place it on the left thigh close to the hip-joint (groin), with the sole turned upward. This is comparatively easy, and the same may be done separately with the other leg and foot, placing it upon the right groin.

When proficiency has been acquired in this preliminary training, the left foot is to be placed on the right thigh (or hip-joint) after the right foot has been placed on the left groin. The feet thus placed are the leaves of the lotus formed by the body, from which this posture has received its name. The hands may either be placed as in the former pose, or placed between the heels, one above the other. This is Mukta (or free) Padma Asana.

More difficult still, and therefore requiring a longer practice, is Baddha Padma Asana (the locked Lotus Pose), in which the arms are to be crossed behind the back, taking hold of the gross toes by the fingers

of the opposite hands. This pose promotes the greatest expansion of the bony chest, and has a beneficial effect on the whole body.

Easier than either Siddha and Padma Asanas is Sukha or Swastika Asana, the "Easy Pose", not so good as the other two, but which may be conveniently used until one or the two of them are perfectly mastered. It simply consist in seating, crossing and placing the legs one above the other, bending them at the knees, and with each foot placed under the thigh of the opposite leg; or, either, between the calf and thigh.

A fourth meditative posture is Vajra Asana, the Diamond Pose, in which the student kneels, with the knees close together, resting

the buttocks on the feet, placed with the heels turned out and the gross toes close one to the other. The hands may rest on the knees, either separately, or one above the other.

Other meditative poses could be multiplied ad infinitum; but the two best ones, we have just described are all that is truly needed to master this third step of Yogas the best sitting for meditation and breathing exercises.

One posture only, and sticking firmly to it is, indeed, the best course. But the learning of several of them is also useful, either for the sake of variety, and to better choose the most suited one.

DIVINE LIFE

By Swami Sivananda

(Continued from Page 303)

262. If you put an ounce of alum in the maunds of milk, the whole quantity of milk becomes unfit for drinking. Even so, evil company even for a few minutes will nullify the good effects created by Satsangh for ten years.

263. The Ganges starts from Gangotri in the Himalayas. She encounters many obstacles on her way but she finally reaches the goal—the ocean. Similarly the Sadhak should never give up his struggle, however unsurmountable the obstacles in the path may appear to be. All difficulties and obstacles will be removed through the grace of the Lord, if he is sincere in his yogic practices and he will reach the goal.

264. When you forget the Lord, you commit mistakes and wrongs. When you do not remember His Presence you experience pain and sorrow. All your troubles and difficulties will melt away like mist before the rising sun if you try to feel His presence constantly. It does not matter even if the remembrance is interrupted in the beginning. The flow will become continuous through regular practice.

265. Who can describe the glory of Lord Krishna? He appeared as a thunderbolt to wrestlers, a king to men, a cupid in visible form to women, a kinsman to Gopas, a chastiser to wicked princes, a child to His

parents, a Yama to Kamsa, a simpleton to the ignorant, the highest truth to the Yogins, the supreme Diety to the Vrishnis.

266. When you try do Japa of the Mantra, try to visualize the form of God mentally. By slow practice, you will have a clear picture of the Lord before your eyes always. This figure will later take such a shape that you will see the same in all beings whom you come across. The cosmic vision, as it is otherwise called will now be gained as you will not make any distinction whatsoever between the human form and the form of the Lord.

267. Do not worry yourself with doubts. Doubts are obstacles in the path. Think of the Lord. Meditate on His form. Sing His praise. Repeat His name. All doubts will be answered from within.

268. Man departs peacefully, if he has done good actions, otherwise he suffers when the soul departs. This is visible at the time of death of certain persons.

269. Hell is that plane of existence of the soul which is full of miseries. The fire of the hell is the torment to which the soul is subjected.

270. The Lord had created this world for for His sport or Lila or play. Schools, hospitals etc., are for helping man to reach the goal through knowledge, overcoming of disease etc.

271. When man lives for the good of others, he lives equally for his own good and evolution. He does good works for his own self-purification.

272. The form of the Lord does not come to the mind vividly because of the lack of good concentration. Develop concentration to a great extent. Bring the rays of the mind to fall upon the object. Collect them around the form of the Lord for a long time. This is concentration. If you go on like this for more time, you will have a clearer idea of the Lord and will remain in God-consciousness for a long time. This is meditation.

273. Vichara is enquiry. You enquire into the truthfulness or reality of things. Viveka is discrimination between the real and the unreal. When you do an action you must enquire whether it is a good or a bad work. Discriminate when you do charity.

274. Start the quest at once. Persevere in the quest. Be earnest and sincere. Do not abandon it if you come across obstacles. Obstacles are bound to come in order to augment your inner spiritual strength and will-power. Conquer them one by one. Struggle. Plod on. You will find the object of your quest. You will attain peace and immortality.

OUR BELOVED GURUDEVA

By V. V. M. Sc. LL. B. Darbhanga

The height reached by Mahatma Gandhi in politics and religion, the place occupied by late Sir J. C. Bose in science the throne graced by late Dr. Tagore in poetry, the perfection achieved by Uday Shanker in dance, the position secured by Uki in skill of Art—all these are surpassed by this powerful dynamo of spirituality—verily the life-breath of thousands of infant souls, the beacon light of all knowledge and model of all virtues, who by the magic of his writings, mystery of his sight, magnetism of his touch, vibrations of his voice and power of his pure thoughts is ever intent on doing the maximum good to the world at large. Born on September 8, 1886, the predestined awakener and guide of Mankind, rose to fame by establishing record in school, later by his sympathetic nursing as an eminent doctor of Malaya doing selfless service at every available opportunity and at present as the Yogi of the Himalayas sitting at Rikhikesh.

A holy man appears as a patient under Doctor Kuppaswami. The doctor does his best to cure the patient and gets "Brahm Jiva Aikyam" as reward from the Sage. Our doctor reads, meditates and reflects. He is fully established in renunciation. At the age of 36, he renounces all that life holds dear. He visits important sacred places. Finally finding his teacher, he is initiated into the order of Sanyas as Swami Sivanandaji.

Educated in medicine, he feels immense joy and pleasure in serving the sick pilgrims

and Sadhus of Hardwar and neighbouring places. Ultimately, he does rigorous, arduous, practical Sadhana for 14 years confining himself in a secluded woodland in the Himalayas, at times taking food after 8 days, totally unmindful of his body and comforts. He was ever meditating on his Ishta Devata.

Today, he is the renowned Raja Yogi, Karma Yogi, Dhyan Yogi, Hatha Yogi, Kirtan Samrat, friend of the forlorn, constant whip to goad the minds of the aspirants and a sincere well-wisher of the worst sinner even.

For the dissemination of spiritual knowledge, we find Anandakutir, Rikhikesh, radiating joy, peace, solace, blessings to a number of sincere souls on the sandy shores of the illuminating ocean of spirituality. The Divine Life Society, Sivananda Publication League.....that has published over 25,000 thick printed pages of Swamiji's precious writings, the Divine Life Magazine, Primary School, Pharmacy and the Industrial University in the making, are the undisputed unregistered patent of Swamiji's own mind. He is ever busy to prove himself of more use to the suffering humanity.

Swamiji says 'No' to none. He is all embracing, all powerful ever conscious Atman Himself. He sees Himself in every human face. "Hate not a sinner", he has rightly practised in his day to day life. Never getting the least irritated over

maximum annoying scenes or comments, he tries his level best to improve all those around him. We hear him silently saying with his sobre, serene, peaceful and grave look.

"Sarve Bhavantu Sukhinah ; Sarve Santu Niramaya,

Sarve Bhadrani Pasyantu Ma Kaschit Dukk Bhagbhaved."

He has got the capacity to fathom the depth of the aspirants' mind and suggest expedient Sadhana path for a boy or an elder. Everybody is equally dear to him. No narrow cult or set of choice disciples. Serious doubts of aspirants are cleared by him by his ever ready answers. Swamiji says "An ounce of practice is better than tons of empty teachings." He lays a very great emphasis on the practical side of Sadhana. There is no half measure in Sadhana. You must give your whole heart.

Deep thoughts and sublime teachings of Sri Gita, Upanishads and Vedanta are explained in his books in very simple lucid and easy style.

He boldly acclaims that the means to get peace and happiness lies in meditation. There is no pleasure in sexual union. It is a mere nerve friction. "Energy wasted in one act tantamounts to physical labour of 7 days and mental labour of 1 day"..... thus saying, he opens the mind's eye of modern youth drowned in sexuality. He says "Through Yoga, you can have complete

mastery over the mind passions, emotions, impulses, temper and tongue." "Kill egoism. Behold the Self everywhere.....feel for the suffering Humanity.....Forget you are a magistrate, see your Ishta Devata in the poverty stricken mass".....these sayings are sufficient to kill the pride of caste, birth, status or learning if understood rightly and earnestly.

Read and derive knowledge from the utterances of such realised sages, evolved souls and their writings. Get inspired by their actual sight, voice out and follow the clear-cut Sadhana yourself. None will spoon-feed you. Rise above the dungeon of Maya and realise your birth-right... freedom from births and deaths.

He asks neither to think of the past nor plan for the future but to live in the present. "Nil Desperodatum",.....Never despair. Even the worst rogue gets encouraged to read "Rogue Ratnakar was converted into Sage Valmiki."

He says. "Open your eyes. Thou art Divine. Thou art That. Tat Twam Asi. Realise this. Om". Every word coming from his mouth or pen acts like an electric ray in the hearts of his devotees and produces deep impressions.

May the all Powerful, Pure Consciousness Himself, Absolute Eternal Father spare Swami Sivanandaji for many years to come, so that we deluded worldlings, drowned in the quagmire of Avidya may be very much benefitted. May he live long. May peace be unto all!

DIVINE LIFE FOR CHILDREN

(Continued from Page 304)

DIVINE INSURANCE

Insure your life with God. You will have perfect safety and security. All other Insurance companies will fail but this divine insurance company will never fail.

You need not pay any premium to the Divine Insurance company. You will have to love God only. You will have to give your heart only to the Lord. You will get inexhaustible Divine Wealth.

Sing God's glory. Do kirtan. Repeat His name at all times. Give up all worldly attachments. You will enjoy eternal bliss.

BECOME A PATRIOT

Love your mother country just as you love your mother. Love India. This is patriotism.

Motherland is very sweet and charming. There is an indescribable grandeur about your native land.

You may live amidst luxuries and pleasures in foreign land. You may find all sorts of comforts in life. And yet you will not be happy at heart. You will think of your sweet home and native land. You will surely remember how you passed your days in the company of your loving friends, parents, brothers and sisters.

Serve your country. Let self-sacrifice, service and love be your motto. A true patriot is ever ready to lose all and give up all for the sake of his mother country. Glory to motherland!!! Glory to India,

Bharatavarsha, the land of sages and Rishis, the only holy country in the whole world!!!!

BECOME A PROFESSOR

Do not become a lawyer or a Police Officer. You will have to tell many lies daily. You will do many wrong actions daily. You will kill your soul. You will kill your conscience.

Become a Doctor or a Professor or an Agriculturist. You will have many holidays if you will become a Professor. You can lead a peaceful religious life. You will have ample leisure daily to do Japa, Kirtan, Meditation.

Take care of your lands. This will bring much money. This is independent. Doctors' profession is a noble one. But do not charge heavy bills. Give free treatment to the poor.

INCREASE YOUR EARNING CAPACITY

Utilise every second profitably. Be diligent and vigilant. Have an all-round development. Learn cooking. Learn typing, shorthand. Learn honest business. Learn gardening, agriculture. If there is a small garden in your back-yard, grow vegetables, fruit-bearing trees.

Be very busy. Develop the power of observation. Keep company with good people.

Do not waste even a single pie. Marry only when you are able to earn your own livelihood. Lead a well-regulated, disciplined life. Crush idleness, slothfulness, backbiting, tale-bearing. Do not join parties.

In leisure hours give tuition to boys. Have small paying business without much capital. Have good commission agency. Save every pie. Learn art, handicraft, harmonium, violin, music.

PROVERBS

Where ignorance is bliss it is folly to be wise. Rome was not built in a day. Many a drop make a mighty ocean. Take care of the pence, the pounds will take care of themselves.

Slow and steady wins the race. Look before you leap. Haste makes waste. Virtue is its own reward. All work and no play makes Jack a dull boy. Be Jack of all and master of One. What you do, do it well. Man proposes, God disposes.

Kind words are better than coronets. Do unto others as you would be done by. A soft answer turneth away wrath. Take time by the forelock. Make hay while the sun shines. Unity is strength. Honest labour is honourable.

Fortune favours the brave. Failures are stepping stones to success.

NEWS AND NOTES

(Continued from page 334)

the Society and is holding regular meetings at which the members assemble and conduct bhajans and kirtana. The Secretary, Sri Sreenivasa Iyer, is taking keen interest in conducting the various activities of the branch, from 6-6-1942. The 60th birthday of Swamiji was celebrated with great pomp and poor feeding on 16-9-46. On 8th Sept. 1946 Sreela Sree Thathachariar Swamigal delivered a lecture about the life and teachings of Swamiji and Sri Madhava Rao read the message of our Swamiji Maharaj. Sri Ranganada Battar demonstrated several asans and spoke about their benefits.

Book reviews. Manickavasagarmalai in Tamil by Sri K. M. Balasubramaniam, B. A. B. L., c/o. Murugavel Book Depot, Royapettah, Madras, Price Rs. 8.

This book contains 100 beautiful songs in Tamil breathing pure love and exalted ideals which the author has acquired after perusal of the famous "Thiruvagam" of Manikkavasaga Swamigal of the Pandya Kingdom. The praises are original and well couched in simple and flowing rhythms; the reader will be helped a good deal by this work to understand the original work Thiruvagam for which there is so far, no authenticated explanatory.

SELF-SURRENDER

(Continued from page 325)

purpose behind all acts I perform." Our great test of self-surrender comes when calamities surround us. We do not know the purpose why our minds are worried while others seem to be happy. All this is our weakness and ignorance. God is always taking care of us and behind our misfortunes are hidden the best results. Our veil of ignorance will be torn asunder through our troubles. Be happy when you are the most miserable. Trust in the beneficence of God. He does not forget any one. All are His and He is in all. All good and bad are the will of God according to established laws. There is no partiality of special love or hatred or pointed indifference against any body in the administration of this ancient law.

INSTRUCTIONS TO SADHAKS ATTENDING

Sadhana Week, X-mas 1946.

1. Sadhaks will do well in bringing two extra kambals (blankets), one sweater one cap, stockings (for bed-time use), apart from the necessary bedding. They are also requested to bring with them one Asan for individual Japa purposes, one Japa Mala, one Gita book, one Mantra notebook and pen for Likhit Japa, one torch light or hurricane lantern, a water vessel and other little articles of personal use for the duration of their stay.
2. Due to the limited accomodation in the Ashram it will not be possible to provide Sadhaks with separate rooms, but all the available rooms in the Ashram and the locality nearby will be placed at the disposal of Sadhaks. They will kindly adapt themselves to the accomodation provided for them. During intervals individual Sadhana should be carried on on the banks of the Ganges or in secluded spots adjoining the Bhajan Hall. Absolute silence and calmness should always be maintained inside the Bhajan Hall.
3. As a measure of tongue control, saltless diet and other disciplines will be introduced in the diet during the week. Meals will be served once at 12 noon every day and in the night some Prasad will be distributed with milk, if available. All Sadhaks will observe Mouna during food and other intervals.
4. The offices of the Sivananda Publication League, the Divine Life Society and allied institutions will remain closed from 24th December, 1946 to 2nd January, 1947, on account of the Sadhana Week (except as provided for in item 11 below).
5. In their own interests the Sadhaks should give up habits like smoking, chewing of betel leaves, self-shaving, using of shoes during the week. This is a measure of self-discipline. Those who take a resolve to give up these habits should do Prayaschitta if they break their resolves, by doing extra Malas of Japa on the Ganges bank or at Viswanath Mandir, by fasting or any such measure as prescribed by Sri Swamiji Maharaj.
6. Every Sadhak should take part for at least one hour daily in the Akhanda Kirtan conducted since 1943 in the Bhajan Hall.
7. On the night of the 31st December, the Spiritual Drama on Bhagwat Gita will be enacted by the Sadhaks. Rehearsals of the Drama will take place from the 26th to 30th at night between 9 and 11 P.M.
8. No Sadhak should sleep for more than 5 hours a day during the week. He must spend his leisure hours in Japa and meditation.
9. Every Sadhak should maintain his spiritual diary and fill up his Resolve form for 1947 and hand it over to Sri Swamiji Maharaj before he leaves the Ashram.
10. On the 25th night, the Sadhaks will offer special prayers for the success of the Sadhana and for progress in their spiritual practices during the coming year. Sadhaks arriving late will offer similar prayers on the night on which they come to Rikhikesh.
11. Indents for the books of Sri Swamiji Maharaj will be received by the Manager, Sivananda Publication League, between 1 P.M. and 2 P.M. and the books will be packed and kept ready before the Sadhaks leave Rikhikesh. He will also accept monies for renewal of membership of Divine Life Society, Divine Life Magazine, and donations for the conduct of the Sadhana week at the above time.
12. Aspirants may do some Nishkamya Seva in the routine Ashram work every day but should do so under the guidance and instruction of the person in charge of the activities.
13. Special programmes, if any, will be introduced with previous announcement on the Notice Board.

FIFTEENTH DIVINE LIFE SADHANA PROGRAMME

(25th to the 31st December, 1946)

NOTE: 1. Commencement of all common programmes will be announced by ringing of bell 15 minutes in advance. Gatherings will be in the Bhajan Hall.

2. PUNCTUALITY at all functions should be the one primary motto of every Sadhak attending the Sadhana week.

3. Carefully peruse the instructions and follow all the directions detailed therein. Please bring

your copy of the Programme with you.

5 A.M. to 7 A.M.-Common Prayer, Japa, meditation, Vedic Chants and discourses on Sadhana on all days from the 26th to 30th December (inclusive).

At sunrise and sunset and noon there will be Arati at Vishwanath Mandir on all days.

Wednesday the 25th December.

4 P.M. to 6 P.M. Meeting of Sadhaks, instructions on Sadhan, Bhajan and Kirtan.

6 P.M. to 7 P.M. Opening worship at Vishwanath Mandir.

Thursday, the 26th December.

7 A.M. to 8 A.M. Prabhati Pheri.

10 „ to 11 „ Gita and Sahasranam Swadhyaya.

11 „ to 12 noon Lectures on Gita.

3 P.M. to 4 P.M. Likhit Japa.

4 „ to 7 „ Discourses and Upadesh by Mahatmas.

Friday, the 27th December.

7 A.M. to 8 A.M. Performance of Yoga Asanas and Surya Namaskars by Sadhaks.

10 „ to 11 „ Gita Swadhyaya.

11 „ to 12 noon Nishkamya Seva.

3 P.M. to 5 P.M. Likhit Japa, Kirtan, Katha, etc.

5 „ to 5-30 „ Ganga Pooja.

5-30 „ to 7 P.M. Kirtan, Bhajan.

Saturday, the 28th December.

9 A.M. to 12 noon Discourses and Katha.

3 P.M. to 4 P.M. Likhit Japa

4 „ to 7 „ Discourses, Bhajan and Kirtan.

Sunday, the 29th December.

6 A.M. Commencement of Akhanda Gita Pat to be carried on till

8 P.M. (to be carried on separately at the Temple).

7 A.M. to 8 A.M. Aditya Hridya & Surya Namaskars

8 „ to 11 „ Havan for world peace.

(Evening—Same as for the 28th).

Monday, the 30th December.

10 A.M. to 12 noon Discourses and Katha.

11 „ to 12 noon Experiences of Sadhaks.

3 P.M. to 6 P.M. Discourses and Katha.

6 „ to 7 „ Bhajan and Kirtan.

Tuesday, the 31st December.

(Fourth Viswanath Jayanti Mahotsav)

5 A.M. to 7 A.M. Pooja, Abhishek, Archan and special worship of Lord Viswanath and other installed Murtis.

9 „ to 11 „ Veda Chanting Rudripat.

12 noon Pooja and Mahabhog Naivedyam.

(Mid-day) Mahatma and Sadhu-Sannyasin and poor feeding.

4 P.M. to 6 P.M. Procession and Boat Kirtan.

6-30 P.M. Pooja, illumination and Arati.

9 P.M. Enactment of Spiritual Play "Gita Drama".

(In addition to this there will be study of Bhagavat. Ramayan and Siva Puran to celebrate the Jayanti Day).

(Magic lantern may be demonstrated either from 8 to 10 P.M. on 30th or 7 to 8-30 P.M. on the 31st.)

NEWS AND NOTES

Ashram News. On two days Ananda Kutir was a veritable abode of light due to beautiful illumination during Pradosh on 22-10-46 and Deepavali celebrations on the following two days. The entire premises was brilliantly lit up, with numerous little lamps. Lakshmi pooja was done with floral decorations, Archan, Naivedyam, Arathi and pushpanjali. A havan was conducted at noon when ahutis with Lakshmi Gayatris were offered. During evening Sat-sang there were talks and discourses on the significance of Deepavali.

The last week of October was the solemn occasion of the six days' worship of Lord Sree Subramania. Nam Sankirtan of Lord Kartikeya was done on all the six days and the Lord was worshipped with flowers, Shodasopachar, Naivedyam, Arathi and Pushpanjali. The six days' worship culminated on the day of Skanda Shashti with a grand worship with Sahasrarchan and Maha Prasad specially prepared and offered to all the assembled devotees after the worship. On this occasion the most sacred holy water from the Manikka Gangai of the renowned shrine of Kathrikamam (Ceylon), lovingly sent by a devotee Sri Nakuleshwarar, was distributed to every one at the Ashram. The entire function of six days was a period of great inspiration and elevation, when the sound of devotedly sung 'Thevarnas' and Thiruppughals, Skanda kirtan and the reading of Skanda Purana filled the atmosphere with purity and joy.

Mrityunjaya Mantra Yajna. At the request of two devotees from Ahmedabad and Assam, a japa of Maha-Mrityunjaya-mantra was started more than a month ago. 1,25,000 and 40,000 respectively were the Japa-Sankhyas done on behalf of each. At the end, a grand Havan was performed with oblations equal to 1/10th of the total number of Japa done. This coincided with the auspicious day of Lakshmi puja during Deepavali. During the occasion, several Pundits of the place were given Dakshina, and all were fed with sumptuous Bhojan at noon. Special Archan and abhishek were done at the Sri Viswanatha mandir on the day. Many Mahatmas, Sadhus and Sadhaks were served a feast.

The routine worshipful items and devotional observances such as the Ekadashi Akbanda Gita Pat and Nama Ramayan, the daily and the special monthly Ganga Pooja, the Adityahridaya parayan on Sundays, the Friday and Tuesday chant of Sri Suktha, the regular daily Swadhyaya of the whole Gita and the Ekadashi Rudri on Mondays and all important days are all carried out systematically by the ashramites.

SPIRITUAL PROPAGANDA AT LAHORE.

Sri Satyanandaji, the young enthusiastic Divine Life Pracharak of the Sivanandashram, who is at Lahore, delivered a series of lectures, in various places at Lahore. On the Devali Day 24th Oct. '46, he addressed the well-attended audience at Yogashram, Lower. Mall on the significance of Dewali. Again on 27th Oct, he spoke on the 'Need of Spiritual Life' at Yogashram.

The Qilla Gujjar Singh Branch of the Divine Life Society conducted a 'Saptaha', a series of seven days' Sat-sangh, commencing from 28th Oct. upto 3rd

Nov. '46. The Sat-sangh was arranged by this Branch at the residence of individual members from 8 to 10 p. m. on all days, due to lack of a common place of meeting. The 'Saptah' as duly notified to the public through the local papers and also by invitations. The Sat-sangh was attended by eager devotees of the locality, who assembled at the place of Sat-sangh in large numbers. Sri Satyanandaji, during the course of his speech, during the 'Saptah', impressed upon the members, the necessity of spiritual practices for maintaining mental peace and calmness in the busy worldly life, the eradication of vices like anger, passion, drinking, cards playing &c, the duty of man, kirtan and its importance, the supreme importance of spiritual Sadhana, the technique of concentration meditation, mental non-attachment, as a means to peace and bliss. He also acquainted the audience with the Aims and objects of the Divine Life Society, how Sri Swami Sivanandaji is ever engaged in serving humanity. He appealed to the audience to take the best advantage of the help rendered by Sri Swami Sivanandaji Maharaj for their spiritual progress and get into direct contact with Sri Swami ji by letters, and meeting him in person at Rikhikesh to receive his blessings and also to co-operate with Divine Life Society in its great humanitarian service in all possible ways by helping in dissemination of spiritual knowledge.

Sri Satyanandaji also addressed the members of the Gita Pracharini Sabha, Lahore on 25th and 26th Oct., 5th, 6th and 10 of Nov, on the teachings of Gita, Sanatana Dharma, concentration, meditation &c.

Members of the Divine Life Society, who are interested in opening branches of the Society in different localities of Lahore can get the assistance of Sri Satyanandaji, who is staying at 42, Nisbet Road, Opp. Vir Bharat Office, Lahore.

Visitors and Sadhaks. Among visitors during this period we were very happy to entertain Sri E. W. Adhikaram, M. A., Ph. D (London) of Jaffna with his friend a young Buddhist Bhikku of Ceylon, now in India doing his Hons. course at the Pachhaiyappa's College, Madras. The Rana Sabib, Sri Jagat Prakash Bir Jhang Bahadur, retired Home Member of Tehri State, paid a short visit to the ashram during October. A very earnest aspirant and good Sadhak who is staying for some time past at the ashram is Sri Narayanaswami Iyer, who is at Rikhikesh for seclusion and is translating some of Swamiji's precious works into Kanarese.

BRANCH REPORTS: Gorakhpur. A new branch of D. L. Society was opened at this place on 8-9-46. The opening celebrations also become Sri Swamiji's birthday celebrations. Several prominent persons of Gorakhpur, including the Gita Press workers, enthusiastically took part in the functions and Sri Swamiji's inspiring message as well as the gramophone records of his speeches and songs were heard by all with great interest. The celebrations came to a close after bhajan spiritual discourses, kirtan and distribution of prasad.

Mettupalayam branch. A new branch has been established in the compound wall of Sri Pandu Ranganathar temple. It is propagating the ideas of

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TO OUR READERS

By the bounteous grace of the All-merciful Lord, we have great pleasure in announcing the successful completion of the 8th year of the 'Divine Life'. We thank from the bottom of our hearts all our numerous readers in India and abroad for their uniform sympathy, good will and support and for giving us an opportunity to serve them through these columns.

Our grateful thanks are due to the various staunch supporters of the Divine Cause at various centres, who have used their influence in enrolling more and more subscribers to the Magazine during the year, by whose efforts the number of subscribers have swelled in great proportions. The names of Sri E. Gopalakrishna murthy, Royapuram Madras, Sri M. S. Jagannathan Howrah, and Sri T. A. Ramarao, Madras, who have pushed the distribution of the Magazine in huge lots, need special mention.

We are glad to say that the excellent general get-up, interesting serials, practical guidance and inspiration infused by Sri Swami Sivanandaji Maharaj through his powerful profuse writings, messages and poems—have all contributed to the ever-increasing popularity of the journal.

Our heartfelt thanks are due to all our learned contributors of the East and West, who have blessed this journal with their well-written articles and specially to Sri Swami Adwaitanandaji, Sri Nandakishore

Srivastava, M.A.L.L.B., Sri Aldo Lavagnini, Mexico, Sri Harry Dickman, Germany, Sri Narsinghdas Verma, and Sri Sadananda.

The special Birthday supplement, published in honour of Sri Swami Sivanandaji Maharaj; priced at Rs. 1/- with numerous art illustrations and valuable contributions has been given to all subscribers without any additional charge.

We express our sincere thanks to our patient and obliging printers, the Mercantile Press, Lahore, Messrs Bansidhar Kapoor & Sons, Ramlal Kapoor & Sons, Jayadaya Kapoor and Mamanchand Radhakrishnan, Paper Merchants, Lahore for their timely help in supplying paper for printing the 'Divine Life' and also to Messrs. Madan Half Tone Co. Lahore by whose kind co-operation we have been able to insert one tri-coloured illustration in the journal.

In conclusion we pray to the All-merciful Lord for the glorious prosperity of the 'Divine Life'. His chosen instrument for guiding the weary pilgrims across this vast ocean of Samsara to the illimitable kingdom of joy peace, bliss, eternal Light, knowledge and immortality.

Dear Readers ! Sri Swami Sivanandaji Maharaj and the management wishes you all a glorious happy New Year full of peace, plenty and prosperity. May Lord bless you all !

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OM
VISHWA KALYANA YAGNASHALA

In the January 1946 issue of the "Divine Life", an announcement was made of our intention to construct a modest Yagnashala so that the Yagnas conducted by the Ashram on all auspicious days and those arranged at the request of the devotees for their peace, prosperity and long life may be performed in a place specially consecrated and kept holy for the purpose.

Through the Grace of the Lord, one blessed devotee from Bombay came forward to gather this rich treasure of immortalising merit and donated Rs. 3,000/- the amount that was considered at that time to be the estimated cost of construction.

Expert advice now available to us, however, indicates that with the cost of materials and labour what it is now will lead us in the vicinity of Rs. 12,000/-.

It is the holy wish of Sri Swamiji Maharaj that this Yagnashala should also serve the purpose of a silent Meditation Hall for which it should be admirably suited in view of the high spiritual vibrations that will ever be there. It is also proposed that the sacred fire will be kept alive throughout, thus adding to the sanctity of the place.

These considerations prompt us to throw this Fund open again, so that other blessed souls may have a share in this rare opportunity to earn the Lord's Grace.

The names of those who donate a fair amount will be inscribed on the marble slab to be built at the entrance to the Yagnashala.

The construction work has already been taken in hand and therefore it is requested that the voluntary donations may be sent to the undersigned at a very early date. The words : "FOR YAGNASHALA" may be specified in all remittances.

Secretary
The Divine Life Society,
Ananda Kutir, Rikhikesh.
(Dist. Dehra Dun) U. P.

23/11/1946